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## ABSTRACT

Conference participants, reflecting the views of 15 different countries and representing both education and the broader community, gathered to discuss education about global development. The conference theme concerned educational reform in industrialized countries and the need for global awareness of the interdependence of all societies. The conference first considered two key themes: What Is A World-Minded Individual? and What Is A World-Minded Institution? Examples of internationalizing education in four countries--Sweden, Poland, France, and the United States--were then discussed. Group sessions concentrated on teaching in a global and development framework, institutional support for such teaching, and the need for society as a whole to help such teaching occur. This summary report of the conference includes a statement on behalf of the participants urging continued exchange of knowledge for the internationalizing of education and a description of the conference proceedings under the headings National Perspectives, Interdependence-Responsibility-Urgency, and Conference Interpretations. A list of conference-related documents and of conference participants is included. (JH)

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# EDUCATION ABOUT GLOBAL DEVELOPMENT

Richard J. D. Belgrave  
Memorial Conference  
*Colby College-New Hampshire*

Our planet has lately been described as a tiny spaceship wandering through the universe, internally transformed into a global village through instant world-wide communications. The fate of all mankind and of each of its members has become increasingly interdependent. The process of development, probably the most important global feature of our time, can no longer be conceived as a national or regional phenomenon. At present, only a global approach to development and its problems is relevant and acceptable. And this comprehensive view of a world-wide process should be expeditiously introduced into educational curricula all over the world.

RODRIGO A. MEDELLÍN

*Management  
Institute for  
National  
Development*

*International  
Conference  
Report and  
Interpretation*

THE RICHARD J.D. BELGRAVE MEMORIAL CONFERENCE on Education about Global Development was held at Colby College—New Hampshire, June 27–30, 1974. Participants came from or reflected the views of fifteen different countries. Professional positions were about evenly divided between practicing teachers, educational administrators and the broader society. Observers added to the variety of backgrounds and viewpoints.

The Conference theme concerned educational reform in industrialized countries, to encourage a more global awareness and knowledge, with particular attention directed toward the developing countries and the interdependence of all societies.

In structure, the Conference first considered two key themes: What Is A World-Minded Individual? What Is A World-Minded Institution? and then discussed examples of internationalizing education in four countries: Sweden, Poland, France and the United States.

In group sessions, the participants and observers concentrated on teaching in a global and developmental framework, institutional support for such teaching and the need for society as a whole to help such teaching occur.

The Conference then pulled together these segments into a force of common commitment.

The Conference was organized by Management Institute for National Development, in cooperation with Colby College—New Hampshire, U.N. Educational, Scientific and Cultural Organization, U.S. National Commission for UNESCO and the Charles F. Kettering Foundation.

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# Conference Statement

In the educational systems of all countries there is an urgent and imperative need to form the learning process in ways which will reflect the interdependent world, and which will equip students with the skills and perceptions essential for use as adults in a global society.

This imperative need requires educators and their institutions to give maximum attention to the multiple, interrelated problems of the rapidly changing world. *Problems of severe and growing magnitude cannot be approached meaningfully in disciplinary isolation, institutional rigidity, nor with the cultural bias of nationalistic patterns.*

The need is urgent; education about the planet and its people is education for survival and for reconstruction of a world that has come perilously close to human chaos. While the wealthier societies may temporarily retain a semblance of tolerable life in the context of planetary chaos, the poorer societies are already reduced to minimal levels of physical existence. Their abilities to sustain life above acceptable standards have been eroded.

*The most critical problems in the world today are the products of the processes associated with industrialization, distribution of resources, ideological conflict and military dependency.* Economic, political, social, technological and moral theories against this background have been the underlying bases throughout national education systems for several generations. They have contributed to the massive and growing inequities in the human condition among people, and they are failing all societies in their attempts to cope with worldwide issues.

There is now emerging a new degree of awareness about these issues, but in the form of a flood of undigested and indigestible information carried by mass communication facilities to every home. Such information is usually presented in an atmosphere of hopeless crisis. The immediate economic, social and physical problems must be addressed by the world's leaders, if a collapse of global systems resulting in social chaos is to be avoided. It is essential not only to repair the economic, social, and political machinery of present systems, but to redesign these systems in order to redress inequities and improve the condition of the poorer societies.

At the same time, the teaching/learning process, from earliest

years at school through adult years must prepare people with skills, values, judgment and commitment, so that the global events, which seem at present all too likely to overwhelm them, can be mastered. This mastery of events requires knowledge and awareness, followed by action to bring about greater social justice, individually, nationally and globally.

The conference participants support the widest possible implementation of teaching in a global and developmental context, even experimentally, in schools and universities. There are many models for implementation ranging from a full program such as that presented in the Swedish schools to the educational concepts which are included in the Global Development Studies Curriculum. Only through actual classroom and lecture hall experience, and evaluation of that experience, can improved research in teaching methods and techniques, materials and curricula, pre-service and in-service training, and performance measurements offer the relevance demanded today, and at the same time maintain educational credibility.

In order to restructure the learning process and to direct that process toward global issues, the teaching professions, their administrative supports and the societies which they serve must all become more open and flexible to the process of change. *We urge a continuing exchange of knowledge on a world-wide basis concerned with the process of internationalizing education and achieving worldmindedness.* The momentum of this conference must be maintained through a continuing dialogue which should include an expanded audience. All sectors of society are urged to become actively involved in helping to form minds that can truly understand the planet Earth.

UNESCO and its National Commissions are urged to provide leadership of the highest quality and greatest intensity concerning education about global development.

Finally, if a simple urgent message can be made concerning the Conference on Education About Global Development, it is this: *Make people more alive, more human, more sensitive, more knowledgeable, more hopeful and more committed to change in the global context.*

On behalf of the participants,

WILMER H. KINGSFORD  
Conference Chairman

June 30, 1974

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# National Perspectives

*Individual participants from Sweden, Poland, France and the United States discussed the degree of internationalization in the educational systems of their respective countries. Participants from Mexico and Great Britain presented global overviews of the conference theme. Following are summaries of these contributions, as interpreted by MIND.*

## SWEDEN

Expressing government policy based on wide support from the citizenry and their representatives, the Prime Minister declared, "We want to internationalize Swedish society. This is one of the most important tasks of the seventies. Therefore we have to internationalize our educational system."

International education is now compulsory throughout the Swedish school system, and the change was effected principally by training teachers to handle their subjects from an international orientation along with supportive curricula guides. Among the guidelines, the need to get away from any strictly national or West European view is emphasized. The views and values of other cultures, and particularly those of the developing nations, are to be stressed. Objectivity, balancing out one-sided views concerning politically controversial questions is also stressed, along with emphasis on the need for solidarity between all people, regardless of national and racial frontiers.

In order to avoid abstract concepts, the interrelation between international issues and issues in local Swedish communities and the micro-society of the classroom form part of the teaching methods.

The necessary basic attitudes to achieve international understanding are strengthened within the schools not only in the direct teaching of different subjects, but also in other school connections. Guides to meet the problems of stereotyped intolerance include:

1. As far as possible prevent the pupil from getting prejudiced information.
2. Bring pupil face to face with cosmopolitan material as early as possible.
3. Create emotional security.

4. Build a habit of working with classmates from different groups of society, with different skills, interests and backgrounds.
5. The enquiring mind has to characterize school work.

INGA LÖWDIN

*Educational Advisor in Social Science  
Swedish Board of Education*

Excerpted from her Conference Address.

## POLAND

Multiple programs, each distinct in itself, but interrelated toward internationalizing Polish education have been and are being undertaken. Textbooks have been surveyed to determine the weight given Polish concentration, European emphasis, and concern with the rest of the world. New and shorter texts are being used, and each publishing house has been assigned a particular area of the world as its specialty, resulting in greater availability and balance of teaching materials. Journals which concentrate exclusively on subject areas outside of Poland are widely distributed, and television programming contains increasing emphasis on world matters.

Courses on contemporary problems and global problems are offered in schools; their content is being reviewed to obtain a better balance of disciplinary thought, with lessening emphasis on politics and economics and more on geography, sociology, literature and history.

Adult education, particularly directed toward parents of schoolage children, includes monthly meetings at the schools, to expose the parents to more international topics and help them understand the newer subjects which their children are learning.

Considerable local attention is given to the "global Polish community"—those of Polish origin now living in other countries. The local newspapers carry news of their activities and views.

While the international content of Polish education, both in schools and through the mass media, is quite extensive compared with many other countries, four educational committees are active in furthering the internationalization process.

The growth of community colleges offers a new opportunity to introduce more advanced levels of global knowledge throughout the country.

BOGODAR WINID  
*Head of Dept. of Regional Geography*  
*Director, Center of African Studies*  
*University of Warsaw*

Excerpted from his conference Address.

## FRANCE

International or global education as such has not been directly incorporated into school curricula. While greater international awareness is noticeable in the classroom, the main subjects—philosophy, literature, history, geography and mathematics—follow the traditional curricula.

The addition of more foreign language courses, combined with concerted effort to involve the language student in greater depth in the language and the culture it represents, has resulted in expanding international interests.

A relatively new course at secondary level, "Initiation to Social and Economic Facts," covering three years, has proved very popular. In the third year, the concentration is international, including such areas of concentration as social structures, economic development, comparative development in different countries, and international relations as seen through commercial exchanges, cultural and social contacts, friendships and enmities, etc.

The newest innovation, which Italy has followed and which can become tremendously exciting to all countries, is called "The 10%". It means, literally, that students and their teachers can elect to study anything they wish, during one out of every ten academic hours of each secondary school year. This voluntary surrender of 10% of the power of the educational establishment to determine education in each classroom has opened a most intriguing and challenging insight into the concerns of the learning student. Some of these "10%" enquiries are:

1. The problems of cultural minorities.

2. How can developing countries be helped?
3. A calendar of the discovery of the Earth.
4. Why has the Society of Nations been a failure?
5. What are satellites used for?
6. Civilizations that have disappeared from history.
7. What was happening in the rest of the world when Julius Caesar conquered France in 55 B.C.?

Roger Grandbois  
*Inspecteur Général*  
*French National Ministry of Education*

Excerpted from his Conference Address.

## UNITED STATES

American education is highly decentralized, the national governmental authorities holding little determination, academic or financial. Both publicly supported and privately supported schools and universities co-exist, the latter again subdivided between secular and religious. Each of the fifty states partially determines publicly supported educational content, but local community involvement is customary and in most instances paramount.

Professional societies composed of disciplinary groups, similar schools, grade levels, administrators and policy makers carry great weight, resulting in a degree of national standardization which the decentralized system might not have been expected to achieve. Nationally recognized and used testing services add to conformity, as do widely used texts and other teaching materials, teacher training and certification policies and university admission requirements.

This structure makes possible wide and varied experimentation with international or global education, ranging from certain institutions which have infused virtually all departments and courses with international consciousness, to those with limited but concentrated attention on international matters, to those with virtually no exposure, but an openness to the possibilities of including new courses and approaches.

The majority of American students are not exposed to global education, non Western studies or developing country issues. For

them the world is limited to Europe to the east, Canada to the north, Mexico to the south and Hawaii to the west.

Yet, within this generalization there are many exceptions, such as one school in New York State offering a full year's course in Global Development Studies, and other schools dotted across the country offering alternate forms of global exposure. University programs are equally spotted in international content, from near total impact to near total absence.

Curricula, materials, methodologies and scholarly research are in abundance for those who seek assistance, but U.S. education continues to be dominated by ethnocentrism and parochialism, and no concerted national effort directed toward internationalizing education has occurred.

Based on the U.S. Participant Panel

## QUESTIONS FROM MEXICO

What type of institution are we referring to when we say a "Globally Aware and Informed Teaching Institution"?

Is it mainly a *teaching* institution? Shouldn't we ask if its main task is not *learning* rather than teaching? Is it not a learning institution with the whole world as its classroom? Are not the true teachers all the actors of the global drama, from the most powerful statesman to the millions of exploited peasants throughout the world?

Is the traditional status-role differentiation of teachers and students adequate, or shouldn't they be more like "learning-mates"?

Shouldn't research be the cornerstone and research partnership within a learning process the dominant type of relationship?

How should it become globally aware and informed?

Is research as such capable of providing global information and generating global awareness?

How can information and awareness be institutionalized, shared and internalized by all parties in a systematic process?

How can ethnocentrism be avoided?

Could a breakthrough come from a cultural shock, and under what conditions can a cultural shock be an educational experience that leads to mind-broadening?

Shouldn't *commitment* be an essential trait besides information and awareness? How will such commitment be elicited?

Given the wide diversity of cultures, what value framework is to serve as a desirable criterion in a world perspective?

Is it possible to design social change policies without affecting national interests?

How could such policies be viable if they affect the interests of powerful nations?

RODRIGO A. MEDELLÍN  
*General Director*  
*Educational Research Center*  
*Mexico*

Excerpted from his conference address

## THOUGHTS FROM BRITAIN

It is not likely that the arguments of faith and morality, or means and ends, will be resolved as a condition of establishing a global pattern of understanding and cooperation. Without this understanding we will remain paralyzed from action as were the mediaeval philosophers.

What is certain is that no group or nation has a monopoly of righteousness, for the recorded history of mankind shows this and something more besides. We can read from history the lesson that the unilateral declaration of righteousness is that certain prescription for further violence and human degradation. This might be lesson No. 1 in global studies.

Greed and cruelty, generosity and forgiveness are not bred out of ideological manifestos; they belong to the area of the human heart and the other internal factors that make people what they are. There are nice police officers and nasty ones, nice guerillas and nasty ones, regardless of the cause they serve. Nothing said about change and revolution at our conference gets in past the barrier thrown up by Reinhold Niebuhr, for example, when he suggests that society itself is immoral, however it is organized. ("Moral Man and Immoral Society") Is this not the experience of all history? But moral man remains—capable of triumphing over society, and indeed of changing it for the better, if not to perfection.

My conclusion from this is to look less for ideological solutions, whether Marxist or moral rearmament, but to the formal and informal educational process. Only through education can individuals have the essential tools for making over themselves and their societies. The essential tool is judgement and therewithin the ability to reason, but as this cannot be taught and acquired in the abstract, it matters greatly that the subject matter is recognizably relevant. Today the "Global Dimension" is relevant and should form the basis of much study material. Children in industrialized countries need to understand from their earliest years the tremendous forces in their own industrialized societies which have threatened the way of life and the livelihood of the rest of the world.

Finally, there is a difference between cognitive learning and commitment. Given the relevance of the subject established, let there be reasoned debate and argument, and further research for the missing elements of fact that reasoned argument exposes. The commitment comes from reasoned judgement about the facts, not the facts themselves. The problem of the teacher remains that of raising questions in the minds of the taught, questions that will never cease to nag the questioner until he has set out to find the answers. Today, as never before, the basis of that questioning can reasonably be put forward as being the consideration of our whole earth's future.

RICHARD MILLS  
*Ministry of Overseas Development  
Great Britain*

Excerpted from post-conference reflections



# Interdependence— Responsibility— Urgency

## SUMMARY OF GROUP REPORTS

The conference participants considered many of the key issues in small group sessions. One group was asked to look at development education from the aspect of the broader society, another to consider it from the institutional point of view, and a third to discuss this subject from the classroom perspective. There was lively dialogue within each group and a wrestling with a broad spectrum of ideas and concepts at a significant level.

Three themes emerged from these discussions, themes which, although approached from different angles within the groups, were clearly discernible in each of the group reports. The first was the role of the broader society in educating nations to consider solving their problems in a global context. One of the groups suggested that the imperative for nations to think globally would not take place until world issues, through a Sputnik-like shock, were thrust upon the consciousness of both the people and their governments. When this shock occurred, however, whether it came in the guise of hunger, economic depression, population overload, or some other form, the country's systems—educational, business, professional, etc.—would be "sensitized" to the need to seek solutions to problems from a transnational base, and the school curriculum would reflect this need quickly.

Another of the groups pointed out that "human interdependence is an empirical fact; national self-sufficiency is no longer possible". It used this fact, together with the threats to the world of population, pollution, and poverty to justify the case for global development education. If these problems are to be solved, they must be solved transnationally, and each country needs to insist that education, in concert with the other subsystems, is working toward this goal. The third group attacked this question more obliquely. It noted that the influence of the broader society can be felt through personal contacts—student to student, teacher to teacher, among different

countries, and that through deep and meaningful personal interaction, the influence of the larger world can be brought to bear on the educational system. One of their conclusions was that without this kind of reinforcement from the "outside", no development education learning would take place within the schools.

A second theme which permeated the group discussions was responsibility—responsibility of systems, external to schools, be they supra-national organizations such as UNESCO or as local as the Chamber of Commerce, to take an active role in educating society toward global awareness; responsibility of schools to develop citizens who will take an active role in bringing about greater social justice in the world ("conscientização"); and responsibility of educational leadership to take the needed steps in their own institutions to include development education in their curriculum. It was stated, furthermore, that the "have" people and nations have the responsibility to understand viscerally as well as intellectually the problems of international development issues, and that increased exposure to the problems of local minority groups is a way to sensitize people to these development issues. In each of the three groups, participants insisted that it was time to stop "passing the buck" and to accept one's own clear role in bringing nations to the realization that problems must be solved on a global basis.

The third theme which ran through each group was a sense of urgency. With the volatile state the world is in at this time because of unequal distribution of goods and resources, scientific and military technology, and monetary imbalance, time for rational, planned action is running out. One group put the sense of urgency into the context of discussing specific justifications administrators might use to convince reluctant presidents, deans, department chairmen or boards, of the need to move promptly in deciding to add development education to the curriculum. It even spent time considering detailed arguments which might be made against such action and planned rebuttal to those arguments. Another group discussed the cultural shock which was needed to break the inertia of nationalism so prevalent today, and it spent considerable time pointing out the reality and the imminence of world crisis. The third group expressed urgency not only in discussing specific ways in which development education could be implemented in the classroom now—through teacher training, problem solving exercises, multi-media approaches, exchange of materials within a network

of internationally minded schools, etc.—but also by thinking through the divisive impact which oppressive societies are having on individuals (structural violence) and the need for these societies to change. Development of greater communication and interpersonal skills, a deepening commitment to cross-cultural and international awareness, and a sense of action through such potential activities as letters to elected leaders, lobbying, or organization of projects involving citizens at a local level could well develop, this group concluded, from implementation of development education in the classroom.

# Conference Interpretations

## INTRODUCTION

The participants conferred for over twenty agenda hours spread over four days, and less formally during many more hours. The resulting conference statement is a condensed summary of these discussions, and it contains five major messages which, due to their importance, deserve expanded interpretation.

The MIND staff, using rapporteurs' notes, tapes, group reports and conference papers, developed these expanded messages. While every effort has been made to reflect the plenary and group discussions, the texts are MIND's interpretations, and MIND is solely responsible for the views and opinions expressed, as well as for the explanatory framework.

## ENDANGERED SPECIES: GLOBAL SYSTEMS

Ever since the great age of global exploration spanning the 15th through 19th centuries, mankind has been engaged in designing and instituting global systems: systems of global transportation, communication, trade, commerce, agriculture, technology, resource development, energy development, finance. Concurrently the vital intellectual systems have also expanded globally: ideologies, natural and social sciences, political and economic philosophies, linguistic and cultural values. The twentieth century has recognized a third dimension to global systems: the planet's own, immutable ecosystem of space, rainfall, sunlight, nonreplaceable resources and the many forms of contamination of these life-essential properties.

As the twenty-first century nears, a profound realization is developing that these multiple global systems do exist, little understood as they are, that their forces and directions frequently are in contradiction, one to another, and that they are intricately interrelated in determining the fates of the billions of people who co-habit the planet. There is the beginning of recognition that for growing majorities of people many of the global systems have become tilted to their disadvantage, while

benefitting decreasing minorities in whose control the systems largely reside. And, more recently, still, is the shock of discovering that all global systems, even the most fundamental such as food, energy and economic viability, are the immensely fragile vehicles upon which human existence depends.

As with all fragile, intricately woven things, global systems can be broken, have been broken and are being broken with increasing frequency during this century. The world war of 1914-1918 represented, apart from all the issues of immediacy, the breakdown of the global political system that had pervaded the world during the previous centuries. Two decades later the second breakdown, this time of the global economic system, led to the world war of 1939-1945. After each, attempts were made to institute collective political and economic replacement systems through the League of Nations and the United Nations.

We are now facing the third major breakdown—that of physical systems that are life determinants. Some have been recognized and given a semblance of attention, through United Nations conferences on the environment, population, the seabed, and food production and distribution. The World Bank, the International Monetary Fund and the Organization for Economic Cooperation and Development are addressing questions of global trade and finance.

Yet the evidence is increasing that fragile, little-understood systems are only slightly affected by assemblies of national sovereignties. Far more telling is the ease of their breakage resulting from actions taken by individual nations for the temporary advantage of their small constituencies. The world energy system has been shattered by a tripling in the price of oil; the world food system has been endangered by Soviet-American trade and by the scarcity and cost of fertilizer, combined with regional drought; the world monetary system is threatened by massive payments deficits related to oil and food and the lack of any agreed upon medium of exchange; and the world pricing system is shaken by a combination of all these shocks plus the psychological one of loss of confidence in the ability of governments to govern.

There are those who are persuaded that global systems, dominated by the privileged, simply serve the privileged, and therefore the witnessing of systems destruction is a welcome event. Others, however, recognize that these systems, inequitable as they doubtless have become, are essential to global survival. Mankind must work with the world as it is; there is no

life boat attached to the planet in which man can escape his home.

If global systems are permitted to be destroyed through willful action or benign neglect, one of two results is inevitable. One is a third world war, with consequences so destructive they are too appalling to imagine. The other is a retreat to smaller, isolated units of society, each left to fare as best it can. Under such an option, the privileged societies can sustain a tolerable level of civilization and physical well-being, for they can afford a substantial decrease in living standards without endangering life essentials. The poorer societies, numbering in the hundreds of millions, already are at minimal levels and cannot sustain life at reduced living standards. They will be in hopeless desperation.

It is, therefore, a matter of greatest urgency that the rejuvenation of global systems occur immediately, redesigned to operate more equitably and to be insulated from capricious acts by one or a handful of nation-states.

We are one on this planet; we cannot escape. We can maim ourselves explosively or torturously. We can initiate a renaissance of global dimension. The one thing we cannot do is nothing, because doing nothing is inviting global havoc.

## GLOBAL PROBLEMS AND GLOBAL EXCHANGE

When a problem, of whatever nature, is recognized as serious, that problem needs to be addressed at a level of attention commensurate with the nature of the problem. Inappropriate levels of attention will not produce desired results. Thus a local community problem is the primary responsibility of the local citizenry and their governing bodies who understand the resources of the community and the dimensions of the problem. Similarly, national problems, even when they affect a local community, cannot be handled on a local level and require a national level of response.

Global development, with its vast array of problems, is by definition a transnational subject, even though the effects are felt nationally and locally. Therefore, there must be a global dimension of response. Individual nations or associations of member national governments alone do not have sufficient competencies to deal with transnational issues effectively.

The world is becoming transnationally interdependent with accelerating speed, and in areas that are absolutely fundamental to viable living standards. Yet we do not have transnational,

interdependent institutions or agencies capable of coping with the issues that are confronting us now and will continue to confront us in the future.

The creation of truly effective global institutions requires significant transfers of sovereign powers from national governments, if these new institutions are to be enfranchized at appropriate levels of competence. As nations and as nationals, we are not remotely close to approving significant transfers of sovereignty. We have not even developed in intellectual terms the philosophical bases upon which a transnational institution could exercise its political responsibilities. However, we cannot afford the luxury of awaiting the evolution of a transnationally acceptable political philosophy and its resulting institutional structures if we are to address the existence and worsening condition of global problems.

For the foreseeable future, at least, we must respond to global forces with imperfect, but partially effective tools. It is of extreme importance to build transnational linkages in education through individuals, institutions and associations and to use these linkages for maximum exchange. It is of equal importance that UNESCO and the National Commissions for UNESCO give every possible support, whether official or unofficial, to this effort.

These educational linkages may be approached from the "bottom up" or the "top down." The first of the 'imperfect tools' to be used in the "bottom up" approach is man himself. Linkages can be built between people in different countries with comparable occupations and professions. These contacts should be as many and as culturally varied as possible. Through such personal interaction mankind can exchange ideas, seek critical evaluations of its work and cooperate on project research.

Individual commitments frequently lead to the transnational involvement of the institutions with whom the individuals are associated, through the exchange of personnel and through joint endeavors, particularly in the non-governmental sectors. These institutional linkages in turn can lead to the establishment of transnational associations, for further reinforcement through meetings, publications and research. Such associations in turn can establish lines of communication with national governments, and thus influence the political systems on issues of global importance.

While this "bottom up" approach certainly should be encouraged, particularly in education, the "top down" approach



must also be stimulated. While imperfect and lacking extensive sovereignty, the intergovernmental institutions, and particularly the specialized agencies of the United Nations, can become much more supportive to non-governmental transnational initiatives and linkages. At times, some of these agencies have been unapproachable by channels other than the member governments, thus compounding bureaucratic difficulties and preventing exchange other than on an official level. While technically the United Nations agencies are responsible to the member governments, in concept they belong to all people, not just to the officials of the day. They can respond, if only in an advisory or consulting capacity, to transnational efforts, and in a time-frame appropriate to the request for assistance.

Both approaches are essential for education about global development. A national approach to global education is simply a contradiction of terms, and where attempted it will incorporate the national self-interests and ethnocentric attitudes that global development studies are designed to avoid. Ultimately, each nation's educational authorities have the responsibility for that nation's education, but if these authorities design the content of global development studies in isolation from their counterparts in other countries, they will, with the best of intentions, not end up with global development studies, but a national view of international issues.

These are recognized as imperfect tools, but they are available, can be used, and must be used if we are going to address global issues.

## INSTITUTIONS AND CHANGE

In all societies, people act and are acted upon by social institutions, whose purpose is to incorporate the social will in an organized and structured fashion. These institutions are governed, and therefore controlled, by each society's leadership, or privileged class. Whatever else may define leadership and privilege in political, economic or philosophic terms, control of social institutions is the common denominator. Without institutional control, there can be no effective leadership in a society; with it, the will of the leaders may be carried out. Unless one wishes to substitute one form of privileged leadership for another, no purpose is served by railing against the leadership of the privileged other than the pleasure of self-satisfaction. It would appear, then, that if institutional



change is desired, one must convince the leadership of the need for such change, and the rest would follow. The first part of that supposition is valid, for if the leadership is opposed to the proposed direction of institutional change, nothing can happen. But, the second part, "the rest would follow", is not necessarily valid.

Institutions, once created, become self-perpetuating and self-serving, wed to their original purpose and the extension of that purpose over many years of institution-building. A changed leadership direction easily can be thwarted by institutional resistance, as every revolutionary politician has found, once gaining leadership. Institutional change is far more complex a process than simply the appointment of a new leader.

Every dynamic in an institution is tilted toward resistance to change: tradition, reward systems, financial support, professional competence, self-perpetuating staff selection, employment and promotion criteria and credentials, to name a few. Any proposed change, whether from the leadership or from outside the institution, is viewed as a threat to be resisted rather than as a challenge to be welcomed.

In educational institutions the professionals personally may be persuaded that change is needed in society, and may teach change to others, but their own professional societies and their own institutions are exempted. Many of those who teach change do not practice it in their own vocations. To the contrary, when confronted with the challenge, or threat, of educational change, many educators reinforce their disciplines, departments, peer groupings, reward incentives and political resistance.

This educational institutional resistance is a principal obstacle to the introduction of global education. Other social sectors—transportation, communication, commerce, finance, science, governments—all have become internationally involved, perforce of their occupations, but education rests parochial and ethnocentric, teaching as if the world had not changed for half a century.

"Remedial" is the descriptive word that one educator used to describe the introduction of global development studies into schools and colleges, meaning that global knowledge and awareness should have been introduced decades ago. Resistance to accreditation of new knowledge, even when deemed essential, interdisciplinary teaching methods required by global development studies, shortage of tested teaching materials and methodologies, uncertain evaluation techniques and doubtful reward incentives for innovative teachers have combined to leave the remedial teaching need unremedied.

This institutional problem is two-fold. One is the need to introduce global education, both cognitive and affective. The other is to open the teaching institution to change on a global scale. The first without the second would be a step forward, but of modest measure, for only a few students in a few institutions would be reached. Yet, it is a way to start, while concurrently convincing the leadership, the professionals, the students and society at large that learning for and about an interdependent global community is too essential and urgent to be denied students for the sake of institutional security.

## KNOWLEDGE, ATTITUDES AND ACTION

Daily, adults face decisions affecting their own lives, and frequently the lives of others. The decision-making process involves many motivations, including self-interest, both immediate and longer range, moral conviction, concern for others, intellectual reasoning and emotional persuasion. An assumption which underlies education for young people is that as adults they will face decisions, and that their decisions will be more wisely arrived at with an educational background than without one. If this educational assumption is valid, and virtually every society in the world appears to agree, judging from the national policies and resources devoted to education, then it should follow that the content of learning given the young would relate to the kinds and dimensions of decisions that will serve them as adults. These would include basic verbal and arithmetic skills, the processes involved in decision-making, training in research techniques and the ability to formulate independent thought, exposure to their cultural, social, political and economic climates and those of others in other societies, and similar ingredients which would culminate in thought processes employable in wise decision-making.

The purist definition so far outlined is subject to corruption, centering largely upon the particular society, and its educational authorities who decide which measurements of decision-making are wise. The leaders, quite naturally, judge decisions as wise which support the leadership, and unwise those which contradict the leadership. Thus, a subjective bias is set into the ways in which students are judged to excel in decision-making.

There is less danger of bias in objective learning than in subjective. Two plus two do equal four, air is lighter than water, C follows B follows A in the alphabet, a famous general was

born on a certain date, did fight a certain battle which was decisive in a given war, in China people do speak Chinese and the Nile does flow through Egypt. All of these facts may be important to know, and those who have not been drilled in cognitive knowledge and analytical skills while in school may be greatly penalized in adult life for lack of capacity to seek, understand and interpret factual truths by themselves. They will be influenced and led by those skilled in misrepresenting and distorting facts for the benefit of the leaders, or by those who seek to replace the leadership.

There is greater danger of bias in subjective, attitude-forming, affective education, because it is much more value-laden than is cognitive knowledge. Given that the general did indeed fight and win a given battle, was the cause justified, was the battle necessary, did military victory gain anything of permanence to the victors, were the losers persecuted and so embittered that a war of revenge was to follow? Is the country of the victorious general always right, whether right or wrong? These sorts of questions also are involved in developing a decision-making capacity, questions that develop an awareness about the effects of a decision, quite apart from the data involved in the decision. Those who would slant the awareness segment so that the decision is supportive to predetermined value judgments are as corrupting to education as those who would control the sources of factual information.

The third and most critical element in decision-making is action. One can know an answer, one can be aware of that answer's implication, but if one does nothing with this knowledge and insight, a true decision is not being made. The data may reveal insufficient food supply in drought-stricken areas of Africa. Insufficient food means that human life is not sustainable. Food deficiencies can be offset by food surpluses moved into the deficient areas, at a cost to the surplus food areas. This action, if taken, will save lives. Thus, there are both factual and attitudinal options to this decision, which requires political action if it is to be effected. Decision-making in this case does not rest on facts—they are given. It does not rest on awareness about the implications—they are known. Decision-making rests on commitment to action in political terms. No decision or a decision not to provide food are in reality choices to let the hungry starve. A decision to provide food is a political commitment, both personal and national, causing readjustment of priorities, in order to meet the hunger need. It is not a food

supply or cause and effect selection; it is a commitment selection.

Commitment to action is the ultimate test of decision-making capability. The commitment and the action choice must be derived from learning, both cognitive and affective. If either or both derivations are falsely molded through corruption of the educational process, the commitment to action will result in slavery to the corrupters, and not to wisdom.

## EDUCATION ABOUT GLOBAL DEVELOPMENT

The impressions and attitudes that we have about the community of societies that share our planetary home are formed in innumerable ways, from earliest years through adulthood. They are handed down from parent to child, they are preached in houses of worship, they are taught in schools, they are impacted by mass communications media, they are stressed by politicians seeking our support and they are influential in our career opportunities. These multiple, continuous reinforcements of the things which each society wishes its members to think and not to think, to classify as good and as bad, to view with warmth and with fear, are tremendously effective. We do indeed mirror the attitudes considered proper in our thoughts and actions.

The most fundamental of these attitudes is the development of our sense of belonging to selected groups and of loyalty to and responsibility for those selected groups: family, community, religion, profession, nation. While this sense of belonging is critical to social order, too commonly its inculcation rests heavily on the reverse pole of the things we are not supposed to belong to, express loyalty and responsibility toward or care about. It is easier to develop national patriotism by emphasizing the faults, dangers and peculiarities of other nations than by justifying ethnocentric attitudes.

The sense of belonging to one society has become so effectively divisive that no significant global attitudes are encouraged, nor are we exposed to knowledge about our global community and its immense problems of survival. Yet the earth is our home, its problems are our ultimate problems and its future our and our children's only future.

There is no possible way of avoiding confrontations with global realities. We can choose to handle confrontations in one

of two ways: through divisive ignorance as we are now doing, or through educating our children and reeducating ourselves in a global context.

If we continue to choose the option of divisive ignorance, global problems, already of massively dangerous proportions, will propel us to a level of human destruction unmatched in recorded history.

If we choose to educate, we must start with ourselves. Leaders in both public and private positions, journalists and reporters, religious and community spokesmen, and teachers and professors must unlearn the divisive portions of their sense of belonging, relearn a sense of global loyalty and responsibility and learn global knowledge. Only then will we ourselves be equipped to form the minds of children.

Ideally, this process might take two or three generations to accomplish, an argument frequently used in questions concerning the integration of racial minorities within a society. But, just as the minorities refused to postpone their rights of equality and opportunity for generational time spans, so the global community cannot await some distant degree of attention.

Thus, we shall have to do both, immediately and concurrently: reeducate ourselves and educate our children in a global context. This can be done if we view global education as developmental, wherein:

- we all, children and adults alike, are learners, experimenters and explorers,
- we accept that the number of global unknowns and only partially understood knowledge areas far exceed the number of certainties,
- we are excited about the challenge of seeking the questions to ask rather than demanding perfect answers,
- we encourage radically different and revolutionary new thought in all fields of knowledge.

We need to start now. We need pioneers who are not frightened by the global wilderness; we need to identify those pioneer educators and support them through research, through training, through rewards and through providing the tools they need.

Seldom, if ever, has there been a greater challenge, or greater urgency, than education about global development.

# Conference Documents

## Papers Prepared for the Conference:

Global Development—from Confrontation to Cooperation?

ANDRÉ VAN DAM

Global Approach in United Nations Information.

JØRGEN MILWERTZ

An Evaluation of the First Implementation of Global Development Studies.

JOHN P. RORKE

What is a Globally Aware and Informed Teaching Institution?

RODRIGO A. MEDELLÍN

Internationalizing Swedish Education.

INGA LÖWDIN

What is Education Doing to Meet Objectives of Worldmindedness?

ROGER GRANDBOIS

Global Perspectives.

JAMES BECKER

## Publications Associated with the Conference:

Global Development Studies Model Curriculum

MANAGEMENT INSTITUTE FOR NATIONAL DEVELOPMENT

UNESCO and the U.S. National Interest

U.S. NATIONAL COMMISSION FOR UNESCO

Global Education

CHARLES F. KETTERING FOUNDATION

The World Studies Project

ONE WORLD TRUST, LONDON

Focusing on Global Poverty and Development

OVERSEAS DEVELOPMENT COUNCIL

Fieldstaff Reports

AMERICAN UNIVERSITIES FIELD STAFF

# *Richard John Dacres Belgrave*

*December 19, 1912 - June 12, 1974*

Richard Belgrave devoted his entire life's energies toward respect and understanding among people, regardless of their nationality, race, religious persuasion, language, customs or age. He knew himself fully and intimately, and never attempted to pretend that he was anything different than himself, with all his abilities as well as his faults. This self-acceptance gave him the openness to accept others, with their abilities and faults, as equals. There was nothing forced, no element of acting, no role-playing connected with his relations with fellow humans; his character simply flowed from him into the lives of others.

Richard had an unbounding zest for life. Words such as cynicism, sarcasm, negativism, withdrawal, unconcern simply did not exist in his vocabulary of thought. He was not a dreamer; he contended with the difficult realities of the world all his life and, while understanding of problems, he never surrendered to them.

For us at MIND, Richard was our personal friend and professional colleague. His contributions to our work have been of incalculable value.

With the permission of his widow Paulette, we dedicate the Conference on Education about Global Development to the memory of Richard J. D. Belgrave.